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CHARLES PARKHURST, Editor.
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The Outlook.

The downfall of the Parkes ministry in New South Wales is an event of more local significance. The issue on which the government was beaten was an eight-hour provision in a bill which prescribed regulations for mining. The cabinet was inclined to favor it, but Sir Henry Parkes resolutely opposed it. His retirement not only marks a distinct victory for the labor class in that remote colony, but also inspires fresh hope among working people everywhere, and particularly in England where the wage-earner is determined to enter politics and form an alliance somewhat like that of our farmers in the West and South. A telegram from London states: "The project of having a Labor party in the House of Commons composed of genuine workmen and acting outside of regular political organizations, is rapidly gaining favor. It is proposed to have the labor members isolate themselves and act absolutely as a unit, in the way that the Irish party learned to do under Parnell, winning a concession for every vote they may give for a measure of either of the regular parties." Of course the program will be greatly helped by the recent Australian victory. The formation of parties, however, for the sole purpose of originating or controlling class legislation, is not a hopeful sign. It may be justified on defensive grounds—to rectify grievances which cannot be settled in any other way—but such alliances cannot help being narrow, and selfish, and extravagant in their demands, and they easily become corrupt.

The recent labor victory in New South Wales, however, is not the first success of its kind in that distant region. Tasmania has had a ten-hour law since 1884, and both Victoria and New Zealand have eight-hour enactments. The regulation of female and minor labor has also been practically settled. Over-time is permitted in certain industries, and at busy seasons by special arrangement with the chief factory inspector. All kinds of trade are subjected to governmental regulation. Stores must close at a certain hour except those for the sale of food, drugs, books, and certain other articles. But this elaborate system of restriction is the result of much agitation and many collisions; and the comparative harmony which now exists in Victoria is the result of a mutual arrangement in which both employers and employees are represented. Six years ago the tyranny of the trades unions led to the formation of the Employers' Union. The two classes thus arrayed against each other felt called upon to justify their respective attitudes and claims, which resulted in mutual enlightenment and consideration. Strikes were averted; concessions were made. In 1887 the Board of Conciliation was established. Nine members from each of the two organizations composed this board, which was empowered by the government to summon witnesses and examine them under oath. Like our own State boards of arbitration, it has not always been successful in pacifying complaints and preventing conflicts, but its influence has been wholesome, and will grow more potent in the future.

The Chilean insurgents were successful in arms, but their most significant success was won last week at the polls. The Liberal party, which represents the provisional government, was overwhelmingly victorious, both in the electoral college and in the two legislative bodies. The Clericals suffered a complete defeat. No attempt at coercion was made. The elections were perfectly fair, the constitutional rights of all voters being treated with utmost respect. But the verdict of the people is hearty, and almost universal, in favor of the junta, which promises well for the future peace and stability of this lately-distracted republic. It must not be inferred, however, from this election that the successful party will antagonize the Roman Catholic Church. The church authorities know perfectly well that their rights will be respected under the constitution; and their clergy, therefore, were advised by the Archbishop to remain neutral. Hence there are but two Clericals in the Senate, and but thirty-two in the Chamber of Deputies, the Liberal party having a majority of thirty in the latter body. The new government, therefore, has no sufficient political reason for taking an aggressive attitude against the Clerical minority, and, further, it has more pressing duties on hand. As to complications with this country, the Chilean government, though moving slowly, has shown a disposition to act justly. A suitable apology and adequate reparation will undoubtedly be made for the unfortunate occurrence in the streets of Valparaiso in which a member of the "Baltimore" crew was killed and several others seriously injured.

The expedition led by Professor J. C. Russell, which left Seattle on May 30 last to explore the region of Mount St. Elias in Alaska under the auspices of the National Geographic Society, has returned, bringing fresh and valuable information not only about the

mountain and its glacier system, but also about the coast line. The party were taken north on the revenue cutter "Bear." In making a landing at Icy Bay they met with a serious mishap, but fortunately their only one—"Bear's" crew, with Mr. W. C. Moore of the exploring party, were drowned by the swamping of a boat. In attempting to ascend Mt. St. Elias they pitched their camp 8,000 feet above sea level and for twelve days tried to reach the summit, but were beaten back by the snow. The highest point reached was 15,000 feet high. From this lofty altitude the Professor describes the scene as one of "utter desolation—a stretch of snowfields, glaciers and ice, broken only by ice-capped peaks, rising to the height of from 10,000 to 14,000 feet. One of them, a singular table-topped peak fifty miles to the north, was named Bear Mountain, in honor of the government cutter which took us to Icy Bay." The Professor estimates the altitude of Mount St. Elias at between 18,000 and 19,000 feet—a correction of his estimate of last year. Among the glaciers surveyed, the Mataspina, made by the confluence of four principal glaciers and many smaller ones, was found to be in extent larger than all the Alpine glaciers put together. It covers thousands of square miles southeast of St. Elias, and the ice is estimated to be from 1,500 to 2,000 feet thick. The courage and endurance of the members of this party, who spent two months amid snow and ice, often drenched to the skin and compelled to sleep at least half the time in the snow and without change of garments, carrying their food in 50-pound cases, and all in the interests of science, entitle them to a place among modern heroes.

Some weeks ago public curiosity was excited by the report of a conversation between Mr. Edison and a newspaper correspondent, in which the former asserted that he had solved the problem of electrical traction for street cars without trolley or storage battery—by simply using the rails as conductors. The statements published at the time were too meagre to enable the reader to understand how rails not insulated could retain motor power, and also how, in case it were possible, they could be kept free from danger to those coming in contact with them. Fuller information has since been given. Mr. Edison proposes to send his current through one track and make it pass through the motor on the car to the other track. He keeps the current on the track by a low voltage—a voltage of 100, while the average trolley system is over 500. This low intensity will require but little insulation, and neither snow, mud nor dry dirt will draw it from the metallic circuit provided for it. Further, and contrary to the usual idea upon the subject, there is no material loss in a current of low voltage because of the length of line along which it must run, nor is there a sacrifice of speed. High speed and adequate power are found to be possible with a current of reduced intensity; while, most important of all, not merely is great expense saved, but the danger to life by contact, or even by short-circuiting, is greatly eliminated. An exchange affirms: "A remarkable feature of this invention is in the 'pick up' that takes the current from one line of rails. It is credited with the power of doing its work satisfactorily through six inches of water, slush or mud." The invention has passed out of the experimental stage, and is now to be adapted to practical work. It has been for some time on trial on a track built for it at West Orange, N. J., where Mr. Edison's laboratory is situated. This track is believed to present all the conditions of use. On part of it there is a grade of 300 feet to the mile. There are sharp curves, and at one place it traverses a depression which represents swampy ground. The new system is found to meet all the difficulties here presented to it, with perfect success."

Briefer Comment.

PHILADELPHIA has a new industry—the manufacture of "cellulose" out of coconut husks. This remarkable product is the result of an accidental discovery made by a French naval officer who, having made a target out of moistened husks, was surprised to find that the perforations made by the bullets had entirely closed up. Subsequent experiments proved that the fibre, when applied to ships, rendered them unsinkable; that whether torn by shell or by rock the injury was self-repaired and water could not enter. Foreign navies have quite generally adopted cellulose, and Secretary Tracy expressed his willingness to use it in the construction of our new ships provided it could be manufactured in this country. A company has accordingly been organized which has secured the American control of the French patent, and is erecting a plant on the Schuylkill. The new substance will be used as a lining, five feet wide and five feet deep, between the outer shell of iron and the inner shell of wood of the four naval vessels now being built by the Cramps, and also those being constructed by the Union Iron Works at San Francisco.

TWO new institutions have been projected in this city during the past week. One of these is described as a co-operative home for young women coming here to secure an education. Rooms will be offered at a low rate, and board also required, in a handsome and well-furnished building, provided with a large parlor, reading-room, music-room, sitting-room, etc., all well lighted, ventilated and heated, with arrangements for concerts, lectures, receptions, and social entertainments, and numerous adaptations and comforts utterly unknown in the common boarding and lodging houses. It is named "The Bartol," is located on the corner of Gainsborough St. and Huntington Avenue; and the generous founder, Mr. Albert Murdoch, proposes to devote the surplus income derived from the institution to the benefit of the patrons, each student who remains a year being entitled to a share of the revenue. The second establishment is "The Andover Home"—a second Toyne Hall. A building will be selected in some one of the thickly settled districts, and a working corps of college or seminary graduates will take up their residence there to study the social needs of the district and endeavor to meet them in a thoroughly sympathetic and Christian spirit. The movement will be an unsectarian one. Some forty gentlemen have organized an association to carry out the work. Fuller accounts will be published later on.

IF it be true, as an exchange asserts, that the people of this country are paying the enormous sum of \$250,000,000 per year to foreign shipping interests in freight and passengers, simply because foreign governments subsidize their mercantile marine and thus give to their ships a preponderating advantage in the ports of a country like our own which pursues a very different policy, then the action taken by the North Atlantic Branch of the American Shipping League, lately organized at Bath, Me., to use every honorable means to secure the passage of the Tonnage bill, which failed by only five votes at the last Congress, is one which will command the sympathy of all our citizens as an action which concerns the general welfare, and has nothing to do, strictly speaking, with party politics.

THE German Socialists have had too remarkable a history, and have grown to be too influential a body, to be ignored. Their annual meetings, therefore, attract the eager attention, not merely of their compatriots, but of all the world over, who are watching the progress of ideas and the course of events. At their late Congress at Erfurt it was gratifying to note that their patriotic feeling had not been quenched, but rather strengthened, by Bismarck's rigorous edicts against them—that they were, indeed, too warmly in love with the Fatherland to heed the counsels of the anarchists who are enrolled in their membership. The Emperor may safely count on the fidelity of a million and a half of his citizens who, not long ago, were hunted foes or banished aliens. Of course, the Socialists do not believe in German militarism, but they are determined to accomplish their ends by constitutional methods rather than by revolution. The extraordinary attitude which the Congress took on the woman question has not only caused surprise, but will win for them hosts of sympathizers. They announce their intention "to work for the repeal of the laws subordinating a wife to her husband in public and private relations." This is a reform much needed in Germany, where the wife among the working classes is made to feel her inferiority in numberless ways and is treated even in public as the drudge of the family. German women, and women everywhere, will feel kindly toward the Socialists for the noble stand which they took in behalf of the sex at the Congress of Erfurt.

SCIENTIFIC NOTES.

PROF. WILLIAM NORTH RICE.

Scientific Associations.

PERHAPS the most marked characteristic of the present age is the tendency to organization. Every set of men with any common aim, opinion, or occupation, naturally gravitate into a society. Scientific men, in common with the rest of mankind, feel this tendency and obey it. Scientific societies exist in great number and great variety. There are societies local, national, and international; societies which have a settled place of meeting, perhaps owning a building occupied by a library or museum, and societies which migrate from place to place, affording their members an opportunity to become acquainted with various parts of the country; societies admission to which is the much-coveted prize of eminent achievement in scientific investigation, and societies which demand no higher qualification than some degree of interest in the cause, as evidenced by payment of small annual dues; societies whose scope includes the whole range of science, and societies limited to a narrow specialty; societies which cultivate science purely for its own sake, and societies devoted to the various arts in which the sciences find their application; societies whose published proceedings form a most important part of the body of scientific literature, and societies which meet simply for comparison of views, and publish little or nothing. Every scientific man belongs to a considerable number of such societies, and attends their meetings with more or less regularity.

The August Meetings in Washington.

Never, probably, in the history of American science has there been such a series of scientific assemblies as gathered in Washington last August. The nucleus of the group was the American Association for the Advancement of Science, whose meeting occupied the time from Aug. 19 to Aug. 25. But the general rally of all classes of scientific men secured by the meeting of this great Association afforded a convenient opportunity for the meetings of a large number of other societies of more special aim. So the meeting of the American Association for the Advancement of Science was preceded by meetings of the American Microscopical Society, the Association of American Agricultural Colleges and Experiment Stations, the Association of Official Agricultural Chemists, the Society for the Promotion of Agricultural Science, a Conference of American Chemists and the Association of Economic Entomologists. The Entomological Club and the Botanical Club, which are merely special branches of the A. A. S., held their sessions at odd hours during the meeting of the parent society. And the series of scientific assemblies was closed by meetings of the Geological Society of America, and the International Congress of Geologists. I propose in this article to give a few notes in regard to some of these societies.

Washington as a Scientific Centre.

In some respects Washington is an exceptionally favorable place for such a series of meetings. There is no city in the country where the number of resident scientific men is nearly as large as in Washington. The old centres of American intellectual life—Boston and Philadelphia—are now decidedly outstripped by Washington in this respect. Although Washington has educational institutions whose faculties include numerous men of reputation, it is the immense development of the scientific institutions connected with the various departments of the government which has given the city its pre-eminence as a city of scientists. Simply to mention the Army Medical Museum, the Naval Observatory, the Nautical Almanac, the Coast and Geodetic Survey, the Geological Survey, the Department of Agriculture, the Weather Bureau, the Smithsonian Institution, the National Museum, and the Commission of Fish and

Fisheries (by no means an exhaustive list of the offices in which scientific specialists are employed), will remind the reader what an army of scientific men has its headquarters in Washington. Of the 653 members registered in attendance upon the American Association for the Advancement of Science, more than two hundred were residents of Washington, besides a considerable number of suburban residents whose work is in the city.

The American Association for the Advancement of Science.

This Association is the great democratic mass-meeting of the scientific men and women of the United States and Canada. All candidates for membership must indeed pass the scrutiny of the Council, but the ordeal is a very mild one. A distinguished ex-president of the Association once declared that it welcomes to its membership not only professional investigators and teachers, but "all who dabble in science to any considerable extent." It numbers at present almost 2,400 members. Of course not all this host can be found in any one of its migratory meetings. Many join in some year when it meets near their own home, and never attend another meeting. Such members are usually soon dropped from the list by reason of non-payment of dues. The largest attendance ever registered was 1,261, at Philadelphia, in 1884. That year the British Association for the Advancement of Science met in Montreal, and the attendance at the Philadelphia meeting included a large number of guests from the British Association. Only four of the forty meetings of the Association have exceeded in respect of numbers the Washington meeting of this year.

The annual assembling, now in one part of the country, now in another, of five or six hundred students of science, old and young, professional and amateur, is a great stimulus to scientific work. The new recruits of the army of science gain inspiration from the veterans whose fame fills both hemispheres. Men who have known each other only by their writings, have an opportunity to meet and talk over the subjects of common interest. Men working in different departments of science learn to appreciate each other and each other's work. The conversations in the reception room, in the hotels, and on the excursions, are often even more fruitful in future research and discovery than the formal proceedings of the meetings.

The whole body of the members meet together for a few short general sessions, in which the election of officers and other business is dispatched (the dispatch of business being greatly facilitated by the fact that the Association has nothing to do but to adopt the recommendations of the Council), and a few scientific papers are read which are supposed to be of unusual general interest. For the consideration of the scientific papers which make up the main part of the proceedings, the Association is divided into eight sections, devoted respectively to Mathematics and Astronomy, Physics, Chemistry, Mechanical Science and Engineering, Geology and Geography, Biology, Anthropology, Economic Science and Statistics. Eight meetings are thus usually in progress at once, and members migrate from one section to another, as the programs give promise of interesting papers or warning of bore.

Among the most important features of the proceedings of the Association are the addresses given by the president of the Association and the presidents of the sections. These nine addresses are expected to be of a more general character than the ordinary papers. Instead of communicating in detail the results of some special investigation, they are expected to give comprehensive surveys of the progress, status, and relations of the various branches of science. Often these addresses are valuable contributions to scientific and philosophic thought.

The Association publishes annually a rather small octavo volume of "Proceedings," in which scarcely any papers are published in full except the presidential addresses. Of most of the papers only the titles or brief abstracts are given, and no attempt is made to preserve any report of the discussions. A large share of the papers are summaries of elaborate investigations soon to be published in full elsewhere, and are presented in this Association simply to call the attention of other scientific men to the subject.

Like many other American institutions, the A. A. S. is in most of its characteristics modeled after an English institution. The British Association for the Advancement of Science has furnished a model for this sort of popular national scientific assemblies, which has been followed, with variations, in a number of countries; as the British House of Commons has furnished the model for popular legislative assemblies throughout the world.

The Geological Society of America.

This is an example of a type of scientific society most diverse from that of the A. A. S. It is relatively a small society, limited in its scope, exclusive in its membership. In the blank forms of nomination for membership, spaces are assigned for the candidate's academic degrees and official positions, and for the titles of his published books or papers. Its aim is to have among its members none but working geologists. Its annual dues are high, and the money thus raised is devoted to publishing its proceedings in elaborate and elegant form. A large share of the papers are published in full, and often with elaborate illustrations; and copious abstracts are given of the remainder of the papers and of the discussions. It is a type of a technical working society. It draws no crowds to its meetings. It attracts little popular attention. It gets no concessions from railroads, excepting as its members are also members of the American Association. But its Bulletin is indispensable

in the library of every working geologist; and its meetings are the place where the working geologist can get more ideas in a given time in regard to his special theme than anywhere else in the country.

It is a young society, having been in existence only about three years; but it has already made itself a power, and it has a great future.

The International Congress of Geologists.

Two very different types of national scientific associations have been mentioned. One example of an international association may be considered.

The meeting just held was the fifth meeting of the Congress. The meetings are intended to be triennial, though circumstances have prevented strict regularity in the past. The four former meetings have been held in Paris, Bologna, Berlin, and London.

Although the Congress has just met in this country for the first time, the idea of such a Congress was first suggested, and the initial steps for its organization were taken, by American geologists. The proposition was, in fact, one of the schemes of fuller international co-operation suggested by the concourse of all nations at our Centennial.

The main work of the Congress at its various sessions has been to discuss the principles of classification and correlation of geological formations, the system of nomenclature, and the methods of notation in geological maps. It has endeavored to exert an influence in favor of the adoption of uniform systems of nomenclature and notation. It has also taken some steps towards the production of a geological map of Europe by co-operation of geologists of all European countries.

The personnel of the Congress has, of course, varied greatly at the different meetings. In each case, as would be expected, there has been a disproportionately large representation of the geologists of the country in which the meeting has been held. At the recent meeting the Americans largely outnumbered the representatives of all other countries together. A few of the members are delegates appointed by national governments, learned societies, or universities; but the great majority come simply on their own responsibility. The affairs of the Congress are managed principally by a Council, which is a sort of close corporation.

At some of the former meetings votes have been taken, declaring the sense of the Congress on various controverted points. But it has come to be recognized that no vote passed by a body so variable and so irresponsible can have any authority. Its discussions may illuminate a subject, but its votes have no power to bind the scientific conscience. I believe the Washington meeting formulated no votes at all. Probably the most valuable results of the meetings of the Congress are the indirect results. The opportunities of mutual acquaintance and informal comparison of views between the geologists of different countries are worth more than all the papers, discussions, and reports.

In one respect of procedure the Washington meeting marked a new departure. At all the previous meetings the tradition has been maintained that the language of international communication is French; and the papers and discussions have been in that language. There was some difficulty felt in the observance of this requirement in Berlin, and more in London; but it was recognized that its maintenance here would be impossible. In the isolated situation of this country, the ability to speak a number of languages is not, as it is in Europe, an accomplishment requisite for every well-educated man. It was accordingly the rule at Washington that all who could do so should speak in English, and that others should speak in any language they might choose. The discussions accordingly acquired a curious polyglot character, although many of the European members spoke English very well and fluently.

Dr. Daniel Steele's Column.

The Altar Service.

THE Jew may mistake the meaning of our caption, and suppose that we are discussing the Levitical altar-ritual; but all aggressive Methodists will understand that we are advocating an occasional gathering about the altar of the entire membership of the church to offer spiritual sacrifices unto the Lord. To construct a vestry without an altar, as is sometimes done in modern times, we regard as not a good omen. It seems to be prophetic of ease in Zion instead of united and strenuous effort for the salvation of souls. The church of the Laodiceans, I presume, built their prayer-room without an altar, because they said they "had need of nothing," while Christ saw that they were spiritual paupers in need of "white raiment and eye-salve," both of which He keeps to give away to the poor in spirit, besides throwing in "gold tried in the fire."

It is the business of every church to be

The Centre of Ceaseless Spiritual Forces.

The converting power abiding in the church from age to age is "the everlasting sign which shall not be cut off," the only miracle which is designed to be ever repeated in the church to authenticate the true apostolic succession. "Instead of the thorn shall come up the fir tree;" instead of the wicked man shall be found the righteous man in the same pair of shoes, through the transforming power of the Holy Ghost. The church which has this power needs no other credentials.

But how can a church be kept up to this high evangelistic key? That is an important question. The answer is found largely in the pastor's entire consecration and in his ability to enthrone his own church with the revival spirit. It has been said that every Methodist preacher ought to be a "traveling revival." This he can be, if he will subject himself to

constant "knee drill" and "sword drill"—Salvation Army terms for prayer and Bible study.

In the endeavor to bring the whole church, or a large majority, into such a state of grace as to move forward promptly at the call of the pastor, much depends on that influential body, the official board. There are among these usually some who have been selected on account of the length of their purses and the breadth of their liberality rather than the depth of their spirituality. In the management of these men, some of whom are religiously "out of practice,"

Considerable Sanctified Common Sense

will be required. The worst remedy is a public lashing by the pastor, for these brethren generally wish the highest prosperity of the church even on spiritual lines. A much better way is to converse with each one privately, and to hold a series of prayer-meetings for the official alone where the heart chilled by worldliness will be warmed and the long-silent tongue will be heard again in prayer and testimony. This was the beginning of a blessed revival in one of the Boston churches, three years ago, resulting in the addition of more than a hundred members, through pastoral evangelism. As there has been no patent applied for, all the preachers who read this article are at liberty to use this method of initiating a revival. The church will generally follow the lead of the pastor and his official to the altar as an army will follow the general and his staff into battle.

It is high time that the notion that the laity are not equally responsible with the ministry for the conversion of sinners should be exploded. The world is to be conquered by the church, and not by a duel fought by the pastor with the devil after the style of David and Goliath, or Ajax and Hector. That style of warfare answered a good purpose three thousand years ago; but when the American civil war was to be decided, Lee and Grant did not step forth between the lines of battle and engage in a personal combat. They made their myriad armies fight. It is the business of the pastor to marshal his church for the spiritual conquest of Christ's foes. His success depends on

The Christian Soldiership

of the whole body of believers over whom he has been placed. A church filled with the Holy Spirit is always a militant and victorious church. Hence as the efficiency of his army is the chief care of the commander, so the efficiency of the church is the chief concern of the wise pastor. Some have been surprised in reading in the Epistle to the Ephesians St. Paul's statement of the purpose of the Christian ministry, that he should limit it to "the perfecting of the saints and the edifying of the body of Christ," entirely omitting the conviction and conversion of the impenitent. Why is this? The apostle to the Gentiles had observed that laymen anointed of the Spirit ensured inquirers seeking salvation; that a church filled with the Holy Ghost is prophetic of a crowded altar. Hence wise evangelists are of the opinion of Mr. Moody that a hundred cold professors revived are a greater gain to the kingdom of God than a hundred sinners converted. For the hundred converts introduced into a dead church would stand the same chance of living and maturing as so many chickens hatched and reared in a refrigerator. A church brimful of spiritual life not only ensures converts, but it affords the best possible conditions for their rapid and healthy growth.

John N. Maffitt, in his early days a successful revivalist, was accustomed to say that the church needs to be converted anew as often as once a fortnight in order to conserve the converting power and that environment of spiritual warmth indispensable to the highest success in leading souls to Christ and in building them up in holy character. He had frequent altar services for the whole church. Such services are exceedingly helpful to some members who were admitted before experiencing the new birth, through their own misjudgment or that of the pastor. These, discovering their spiritual needs and longing for conscious salvation, are held back by a sense of propriety from accepting the invitation to take the place of a penitent sinner at the altar, while they readily move forward at the call for seeking the witness of the Spirit, or His cleansing power, or endowment for service.

Of all the benefits of the altar service not the least is this

Effect on the Preacher.

It is an effectual cure of the widely prevalent evil of making the sermon an end, and not a means, to an immediate result. Sermon worship is a sin of both preacher and people. To be satisfied with a well-ordered array of brilliant words which bring no sinners to their knees, though they stand in great ranks before the preacher, is as great a folly as it would be for the Union Army to be pleased with firing blank cartridges on the field of Gettysburg while the life of the republic is in peril. We laugh at that advocate who boasts of the brilliancy of a plea that did not persuade the jury, while we praise the sermon which failed to awaken the sinner. The best antidote for this folly is to aim at immediate results—the conversion of some sinner to-day, the restoration of some wanderer to-day, the entire sanctification of some believer to-day, either while preaching or at the altar service to-night. This gives cogency to the argument and directness to the appeal. It invests the entire service—song, prayer, and sermon—with that spirit of earnestness in which conviction is born. It is at least half the secret of revival preaching. Brethren, revive the altar service as a means of grace for the whole church! Especially let those churches which are "dying of respectability" take a new lease of life by a frequent united re-consecration at the altar of God's house!

The Epworth League.

New England District.

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THE PRESIDENT'S NOTE-BOOK.

At the late Ecumenical Conference in Washington, Rev. William Arthur, the most noted of the English delegation, uttered a sentence that seemed to me one of the finest expressions of a beautiful truth that I had ever heard. He said, when called on for a few remarks at the notable session at which the representatives from other denominations were present and all was going merrily: "I am a great lover of pleasure when the pleasure comes down from above."

These words could easily be expanded into a volume. They hold in themselves the whole philosophy of pleasure. We young folks should all be lovers of pleasure. Our Christian religion calls us not from, but to, pleasure. Our lot is to be a happy one. We are to rejoice from youth to manhood. From "sweet sixteen" to sweeter sixty our life is to grow and increase in gladness.

But if our life is a true one, our gladness, our joy, our happiness, will come from those things that are "true" and "honest" and "just" and "pure" and "lovely" and "of good report"; that is, our pleasure will "come down from above." Here, I think, is a test by which we may settle the vexed question of amusements. We need few sermons upon this theme. We need only a candid facing of the facts. Does the pleasure we derive from the amusement that is under discussion come down from above, or does it arise from that which is earthly? This question, honestly answered, will direct us.

It will direct us, also, in other matters than those of amusements. It will help us to know what books to read, what friendships to make, how to use our time, etc. It will solve many a problem for us. If we avoid always those pleasures that are from below, we shall know much of the holier pleasures that our loving Father and ever-blessed Saviour are constantly planning for us. "In Thy presence is fulness of joy; at Thy right hand there are pleasures forevermore," sings the saintly king. Almost the only word against pleasures in the Scriptures is that wise word of the Apostle who warns us against being lovers of pleasures more than lovers of God.

I hope in your League work this winter you will enjoy abundantly the pleasures that "come down from above."

One of the most interesting characters in our early New England life was Sir Harry Vane. He was Governor of our commonwealth of Massachusetts while but a youth. The story of his life and its surroundings would make a pleasant feature of a League evening, especially as the Thanksgiving season approaches, when our minds naturally turn to the old New England days.

Let me again make note of Mr. Price's book, "The Epworth League Workers." I have been re-reading it, and am sure it will answer the question so often raised, "What shall we do?" better than anything available and very satisfactorily. The book can be obtained from Mr. Charles R. Magee, Boston.

WILLIAM INGRAHAM HAVEN.

A WORD IN SEASON TO YOUNG MEN.

NEVER forget that wrong doing cannot repay in the end. It may promise pleasure or profit, but is the old story of Eve's apple over again in every case. Shame, danger, self-reproach and loss follow it, as Hell follows Death in the Apocalypse. Delilah's smiles were a poor remuneration to blind Samson. The fish thinks little of the bait when it feels the hook. Let nothing tempt you to a false step, whatever necessity or pretext may urge. Young men are often led astray by the fine names given to misconduct. It is good fellowship, or spirit, or seeing the world, or wild oats, or the like; but, after all, death is death, whatever name you give it.

Never think anything too small to be worth notice. Break one thread in the border of virtue, and you don't know how much may unravel. It is the first step that costs trouble; take that, all may follow. To look on Bathsheba led to the whole tragedy that came after. The thought leads to the look, the look to the word, and the word to the act. Lewdness, drunkenness, theft, are only the end of perhaps very slight beginnings. He that loses his way thinks he is going all right, till it suddenly breaks on him that indeed he is lost. If the story of a drunkard were known, it would commonly show very innocent beginnings; pleasant evenings with friends; first the sitting with men fond of the bottle, then the tasting, and in the end the liking it. Dishonesty very rarely begins by intended theft; it is a loan at first; then it cannot be repaid; then it is not at once detected, and so the debt catastrophe. Debt for what seemed needed may be the original impulse; or to get a taste for pleasure or luxury, but all leads to the same goal. Or you first look at what is not your own, then like it, then handle it, and at last take it.

Safety lies only in keeping clear of any approach to what is doubtful. Keep a mile from it. Along a precipice, the nearer the wall the better. As the old proverb has it, He that would not hear the bell, must not meddle with the rope. In the cloudy regions snow, among the mountains, absolute silence is enjoyed let the vibration of the voice ring down an avalanche. To look into a depth goes far to make one leap into it. —Cunningham Grieve, D. D.

THE HIGH LEVEL.

WHY, my dear friend, we should hardly know ourselves if we went to live up where Paul lived. "I've heard folks who've come from California say that out there the air is so pure that you can see miles and miles, everything is so clear; an' 'tis all so still that you can hear singin' miles off; an' 'tis always summer over there, so that the bees don't lay up any honey, because there's no winter, and no need for it."

"Now that's the high level to heaven, 'tisly. There up where you can see ever so far, where you always catch sight of the golden gates, and see the shinin' o' the Father's house, and where 'tis so very still you can almost hear the singin' inside. I wonder you don't emigrate right off, 'tis such a pretty country, and no rate of taxes. And like the bees, you've got honey up there all the year round."

"Why, 'tis down here for us as well as up there, if we would only have it:—

"There everlasting spring abides,
And never-withering flowers;
"And if you like to ask why we don't live there, the answer is plain enough:—

"—So, like a narrow sea, divides
This heavenly land from ours."

"Seems to me that Paul made short work with self. He gave self notice to quit, an' gave up the freedom to his blessed Lord. And I mean to try and follow his example and say to my own self: 'Dan'l, I won't have you for a tenant any longer; you're more trouble to me than all the world besides. You're so hard to please an' so uncertain that if you happen to be all right to-day, there's no knowin' what you'll be like to-morrow. I shall turn 'out neck and crop, with all your goods and chattels.'"

"Then when anybody knocked to the door and said, 'Dan'l, Quorum live here—does he?' I should dearly love to say, 'Dan'l's gone away, an' he's dead an' buried; nevertheless I live; yet not I, but Christ liveth in me.' —Daniel Quorum.

LOVE AND LIFE.

Love chose a face clear lighted by the soul,
And wrote on cheek and brow her thought divine;

"The stars shall vanish from the heaven's wide scroll,
Time's story ends—Eternity is mine!"

Life came, and at her bidding pain and care
Blurred the fair page, its rosy hues of dawn;

Death came, and breathed upon each crossing line,
Till, sunk in frost, it faded and was gone;

Aid lo! once more, Love's prophecy divine,
From the scarred brow shone forth with heavenly glow.

And when men looked upon the crowned face,
They said, "He lies as in a dream of bliss;

Such calm he wore in manhood's early years,
So smiled his lips when youth and hope were his."

Under the down-dropped lids there strange light
Sawer light than falls from star or sun;

And a low whisper through the silence swept,
"The story ends when Love's is but begun!"

—EMILY HUNTINGTON MILLER, in the
Chautauquan.

WITH THE POPE AND FRENCH PILGRIMS IN ST. PETER'S.

REV. W. T. PERRIN.

THE present vice-rector of the American College in Rome was some years ago a promising pupil of Prof. Wm. Wells, at Union College, New York. Owing, doubtless, to this relationship, tickets for the French Pope's Reception to the French Pilgrims were courteously furnished to our party, consisting of Prof. and Mrs. Wells, Miss Wells, Dr. Boynton, of Woodstock, Vt., Dr. Wm. Burt, superintendent of our Mission in Italy, Mrs. Perrin and myself. About 9 A. M., Monday, Sept. 21, our carriages drove into the magnificent Piazza of St. Peter. The iron gates of the cathedral were closed, and admission was to be secured only through a side entrance. This was guarded by Swiss soldiers in gray uniforms. Passing up the corridor and turning to the left, we soon stood within "the largest and most imposing, if not the most beautiful, church in the world."

We glance around, and at once without hesitation accept this statement as undoubtedly correct. After all I had read and heard of this wonderful structure, my expectations were exceeded. The interior is of immense proportions, and yet so symmetrical as to be most beautiful. It is awe-inspiring yet cheerful, much adorned yet chaste, of many parts and yet one grand whole.

But our interest centres to-day, not in St. Peter's, but in the Pope, who, according to the devout belief of these thousands present, stands in the shoes of the Apostle and holds his keys. We hasten, therefore, to join the large crowd in the north transept. We hear the intonings of the mass as we approach. Securing a good position, we watch the service. Suddenly at the tinkling of a bell the people all around us drop upon their knees and remain in breathless silence. The host is elevated, I infer. Our party belongs to the "standing order," and are left in a conspicuous and embarrassing isolation. We verily wished we could conscientiously kneel. To our relief another bell soon rings, and the people rise. All eyes are now turned to the altar, for the Pope himself is officiating. He kneels before the altar, stretches upward his extended hands, grasps, as it were, heaven's blessing, and then turns and showers it forth upon the people. Most impressively was this done.

At the conclusion of the mass, preparations are made for the reception. While we are waiting let us look about upon the people. The soldiers are as police officers and a body-guard, and are of three sorts. The Swiss Guards are gorgeously arrayed in yellow, red and black, with white plumes upon their helmets. They carry long lances. The Palatine Guards have black hats with red plumes and wear white sashes and epaulets. Swords are at their sides.

The body-guard keeps close to the person of the Pope. It seems strange to see so many soldiers in a church as special servants of the representative of the Prince of Peace. There are perhaps three thousand pilgrims in the church. Most of them are men who are largely either priests or monks. The former wear black gowns, and the latter rough brown woollen ulsters. The women are almost all dressed in black.

But the method of this "reception" is so un-American that it has already begun, and we were not aware of it! It is after the following fashion: The people have been arranged in a long row some three or four deep which extends around the marble sides of the spacious church. The Pope sits in a chair which is supported by two poles and borne by six strong young men dressed in red robes. They raise the chair only an inch or two from the floor, and thus his "Holiness" is most accessible. Around him are a cardinal, honorable attendants and soldiers, and immediately at his right side is a gentleman who introduces each one personally. The procession moves very slowly, indeed seems hardly to move at all. All this was wholly contrary to our expectations, in accordance with which our position had been taken. We, therefore, with American enterprise, make our way towards the head of the long column and reach an admirable location just as the papal party are approaching. We notice an unusual sight; a settee at our side is removed; and lo! Leo XIII., the supreme pontiff of Roman Catholic Christendom, is borne within a few feet of us in full view. A very old man, we observe, with thin features, large nose and light complexion. On the back of his head he wears a small white satin cap, and in front a pair of gold-bowed spectacles. An inner robe of pure white is covered by a rich outer garment of red. A pleasant smile is upon his countenance, and he looks most fatherly and benevolent. He is taken into the chapel just behind us where he alights for a few moments' rest and refreshment. My sympathy for the old gentleman is stirred, for it is no small task for an old man of eighty years to personally greet thousands of people in this protracted manner.

But look! he appears at the door, steps lightly to his chair, and is at once seated. An attendant kneels at his side, perhaps for some instructions, and at the close of the brief interview humbly kisses the Pope's hand. Now the six young men kneel before him and then take their places and lift their precious burden. He is borne back again to the line and renews his reception within six or seven feet of the place where we are standing. Now a young man comes up and with trembling nervousness falls upon his knees beside the papal chair. Leo puts his thin hand upon the youth's head, passes it over his cheek, speaks to him some gracious words, and seems to hold on to the young man. The latter, almost overwhelmed by these attentions, kisses the hand that blessed him and rises to his feet with a mighty inspiration in his soul. The "Holy Father" may evermore rely on him for utmost fidelity. We thought the Pope paid very special attention to the young men. In this he made no mistake. Every church which has its eye on the future must lay hold of the young. As the Pope raised his hand again and again, we saw very plainly his immense signet-ring which flashed with jewels. It must be a great relief to take it off, it is so cumbersome! Now an old man kneels and bows his head while the hand of blessing is placed upon his gray hairs. Remember, the crowd is pressing forward all the time, while singly they are allowed to approach and be introduced. Of course but a moment can be given to each.

Lo! our turn has come, and the guards open the way for us. We may never have another such opportunity to greet one of the most interesting and powerful personages on the face of the earth. Just think of it! Millions upon millions in all parts of the globe look up to this aged man before us as Christ's viceroy, to be honored and obeyed above all kings and potentates. But the polite invitation we must refuse, for courtesy would require of us, were we to accept it, what no true Protestant can afford to render to any human being except our one Lord—the King of kings and Lord of lords.

It is nearly noon, and we decide to go, but making our way to the door, we find we cannot get out. Further investigation confirms our position. We are prisoners of the Pope, guarded by his armed men. Upon reflection, however, we see the reasonableness of this arrangement. The Pope does not wish to be deserted and have the finale a failure.

While waiting we have a chance to see the

True inwardness of Papal Religion.

In the nave of the church on the right wall is an ugly bronze statue of St. Peter, who is represented in a sitting posture with his right foot extended. His big toe is thus about five feet from the floor and just about on a level with the lips of an ordinary person. This spot was the haunt of the pilgrims, who in turn stepped up to the statue, wiped the foot clean of preceding devotees, and then kissed the toe—or rather the place nearest, for the bronze toe has actually been worn by kisses—and placed their forehead upon it. Whether they expected the magic influence of this toe to improve their brains, I do not know. Some brought images and beads and various things, and rubbed them over this piece of bronze! We could not help asking, as we looked upon this pitiable scene, "How is this different from heathen idolatry?" That Romanism is "baptized paganism," there is startling evidence.

But the Pope is reaching the end of the long line, and we move towards the door with the crowd. Suddenly a shout is heard: "Vive Leo Trize!"

"Long live Leo Thirteenth!" which a hundred voices catch up and make the walls of the Cathedral ring. Others are not satisfied, and soon the ominous cry is heard: "Vive Pap-Roi!" ("Long live our Pope King!") Amid these plaudits of the enthusiastic crowd the Pope is borne triumphantly away.

These shouts, remember, were from French throats, and in the Vatican. They are never heard outside on the streets or piazzas of Rome. Sounding guides and others familiar with Italian sentiment, I was surprised to find the intensity of hatred towards the Pope. "Will the Pope get back his temporal power?" I asked a thoughtful guide of some fifty-five years of age. "Pooh!" he excitedly exclaimed. "Not while an Italian lives. We are ready to die for our liberty. You cannot blame them much. The reign of the Pope has meant to them ignorance, superstition, oppression and robbery. They have found it out, and to put it mildly, they are righteously indignant."

This intensity of revolt from ecclesiasticism makes missionary work in Italy very difficult with this generation. The people swing to utter indifference, or at least beyond all church organization. Methodists in the United States must bear this in mind when looking over the statistics of our Italian Mission. Moreover, through circumstances almost unavoidable, Methodism in its purity and power has not yet been known and felt among the Italians. Old-fashioned Methodism, with its joyful experiences and freedom of expression, is, I believe, wonderfully adapted to the emotional and demonstrative Italians. What we need in Italy is a Methodist ministry grounded in our doctrines and saturated with Methodist history and sentiment. At the present, by means of our School of Theology, the church is seeking to raise up such a ministry. If you are interested in Italy, pray for these young men! Of our American representatives in this field I wish to speak in heartiest praise. I have met them personally, and believe them to be men and women of heart and brain, and consecrated to God's work. They mean to do their best for Italy, and God is with them. A brighter day is dawning for this historic and wonderful people.

Naples, Italy.

Keeping the Sabbath.

A Chicago lady recently scribbled her conversion to the following incident:—

"She was traveling through New Mexico, three years ago, and was stranded at Santa Fe one Sunday. She and a lady friend had some handkerchiefs they wanted washed, and a Chinese camp a short way off, went to it, and she asked a Chinaman if he would wash the handkerchiefs. He replied, 'No, me no washes to-day.' The lady's friend, thinking, of course, that John was lazy, recommended her to display her cash, and renew the request. So she held up a dollar bill, together with the handkerchiefs, and asked him again to wash them. At this John grew solemn, and reaching up to a shelf, took down a book, which the lady was surprised to see was a Bible, and holding it in one hand pointed to it with the other, looked into her face, while a tear stood in his eye, and said: 'Me Chinaman and you Melican lady; and I love that book. You no good lady.' There were no handkerchiefs washed that day. A profound impression was made on the ladies and their party, ending in the conversion of the speaker." —Sailors' Magazine.

FRESH FROM THE FIELD.

REV. F. N. UPHAM.

Worcester, Mass.—Grace Church have a good League. They held a banquet Oct. 20. Rev. W. T. Worth finds his young people good helpers in the struggle for this heroic cause.

Ipswich, Mass.—The League here has expended \$150 in church improvements and are to more. They intend fitting up a League room. The spiritual interests here are paramount.

Allston, Mass.—This League was noticeable at Portland, with its splendid banner.

Lynn, Mass.—The First Church League sent thirteen delegates to Portland.

Grace Church, Boston.—Haven Auxiliary of the Epworth League is just entering on its work for the fall and winter with a membership of 215. A remission of its members and reception to the theological students of Boston University was held Sept. 24. The taste and skill manifested in the decorations, giving to much to the pleasure of the evening, giving to the church a very home-like appearance.

The program consisted of music, readings, living pictures, and an address of welcome to the guests of the evening by Rev. W. I. Haven.

To a look-on the social which followed seemed to be not the least enjoyable part of the program. Oct. 5 ushered in a week of special services, held by the church, and last Sunday found 23 present. The outlook of this branch of the work is very promising.

Several correspondence meetings were held, and it is believed that one soul at least was born again. Correspondence with absent members, calls on the members, on strangers, on the sick in their homes and in the hospitals, the distribution of flowers and other gifts, and the Junior League work, partially tell the story of the work carried on during the summer.

Westfield, Vt.—Rev. S. P. Chase, the pastor, baptized three members of the League on Sunday, Oct. 11, and there are others to follow. The League is increasing in numbers and spirituality.

Hardwick, Vt.—A band of 40 young people have just associated themselves together and formed a good Epworth League.

South Troy, Vt.—The church here is soon to be blessed with a League.

Lowell, Vt.—The chief end of all League work is here carefully nurtured—spiritually.

Success is with the young people of this church.

Newport Centre, Vt.—Oct. 15 was the date of the St. Johnsbury District Epworth Convention held at this church. It was a very successful meeting.

Topsheld, Mass.—Rev. L. W. Adams, pastor, is successfully working his League, Sunday after Sunday. People's day at this church. The League young ladies, all dressed in white, received the aged men and women at the door and helped them up-stairs. The League young men as ushers conducted them to the best seats. The young people sat together and sang. It was a beautiful service. Such tender ministries as these by the young people toward the older members of the church will strengthen both.

Wollaston, Mass.—The League held an interesting meeting Oct. 8. As proof, read this program: Singing; Review of Townsend's "Bible in the 19th Century"; "Life of John Willet"; Different translations of the Bible; "Life on a Western Cattle Ranch." This last feature was intensely interesting, as it was the personal experience of one of the League members. The meeting closed with games and a handshake all around. This League, says our correspondent, is "all alive and always alive."

East Saugus, Mass.—The Epworth League here is now eighteen months old, and has 30 active members, with a steady increase in membership and interest, twenty new members being added during the past year. Prayer-meetings are held every Sunday evening at 6.30 in the large vestry. Four of the Sunday evenings during the year are devoted to temperance work. Sometimes a lecturer is engaged to speak, and at other times the evening is spent in considering what the Bible says of temperance. Epworth League Temperance Pledges have been largely circulated among the members, who have signed them very willingly. Four other Sunday evenings are devoted to missionary work. One of these evenings this past year was spent in considering the condition of the Negroes in the South; another was spent among the Indians in the West; in the third, the members became better acquainted with Alaska and its inhabitants; while at the last one, an address was given by Dr. Dean, of Pekin, China. A portion of the League spent the last Fourth of July at a district convention in Marblehead. With few exceptions, the pulpit has been furnished with flowers every Sunday, and after the service they were usually carried to the sick-room. Much credit is due the members of the calling committee. They have visited the sick and the stranger, performing their duties faithfully. The League, with friends, enjoyed a trip to Plymouth this summer. A successful lawn party was held one evening on the lawn of one of the members. The enjoyment which has been the most instructive and beneficial is a series of home trips which the League has taken, visiting, in thought, countries of the Old World and considering prominent characters and places. At some of the gatherings members were dressed in costumes such as are worn in European countries. Together, this League is in a prosperous condition. On Wednesday evening, Oct. 14, they held a convention, at which a large number of delegates were present from neighboring churches. Rev. Luther Freeman delivered the principal address of the evening on "The Epworth League, Religious." Rev. Frederick N. Upham also spoke. A grand service of praise followed the meeting's more formal exercises. A happy procession of Leaguers marched to the railroad depot singing our Gospel songs. It was a very successful service.

Epworth League Reception.

Pickering Chapter, No. 604, of Waltham, gave a reception, Sept. 21, to neighboring Leagues. Delegates were present from Charlestown, Watertown, Weston and Wollaston, while the city itself was largely represented. The Unitarians kindly loaned their chapel for the occasion, as our people are building just now. Rev. W. G. Richardson offered fervent prayer. Miss Elizabeth Northup welcomed the visitors in cordial terms. Rev. Geo. S. Butters and Rev. Luther Freeman were happy in their addresses. "Friendly Enemies" were described by Bro. Butters, and Bro. Freeman illustrated the theme of his address on "Hitting the Point."

The music was a pleasing feature of the evening. To Mr. Robert Richter is due great credit for planning the reception and for its perfect working.

"Abounding in the Work of the Lord."

The annual meeting of the Epworth League of the M. E. Church at Attleboro, Mass., was held in the church parlors. The reports of the chairmen of the different departments of work showed that the League is in a prosperous condition. Seventeen new members have been added since Jan. 1, making a present membership of 103. All the money has been raised by free will offerings and subscriptions, the amount received during the year being over \$119. Twenty-five dollars has been given to the church, and the department of Mercy and Help have added \$39. The League meetings have been held every two weeks, a part of each alternate meeting being devoted to work in behalf of the needy. The young people's prayer meetings are held Sunday evenings at 6 o'clock. The department of Mercy and Help have found a large field for their labor. Since Jan. 1, twenty-two calls have been made on the sick, nine on the aged, forty-six on strangers, twelve on church members, eight on irregular attendants, making a total of 137 calls. Twenty-five hot-house bouquets have been sent to the sick and infirm, and many others have been sent of sympathy and comfort. A very large amount of clothing has been given away during the year, enabling quite a number of children to attend Sunday-school, who otherwise would have had to remain at home.

Junior League Work.

The interest in work for the children by the League is the chief feature of our Epworth movement to-day. The rise of Junior League is rapid. They are found now in every part of the country. This department does a work not attempted by the Sunday-school. It fills a hitherto unoccupied place. It is a fitting supply to a great demand. We give at this time a few instances of successful Junior work:

The first in Wollaston, Mass. Mrs. Luther Freeman writes in this interesting way:—

"The Junior League of the Wollaston M. E. Church was organized in May, and has a membership of 45, with an average attendance of more than thirty. The meetings are held Tuesdays at the close of school. Forty badges have been sold. We have no age limitations whatever. Our meetings open with singing and reciting in concert either the first or twenty-third Psalm, the Apostles Creed, or a verse containing the twelve Apostles. After the roll-call the leader gives a little talk, sometimes about some Bible story or some incident of the week. Following this are the testimonies of the children and then a prayer service during which all kneel. Many of the Junior League are here beginning to pray publicly. The last few minutes before closing the program varies, and we have some one take a Bible character and by questions we seek to find out who it is. Some days we have a story read or a piece spoken, and after our secretary's report

is read, our new members recognized, and our various committees heard from, we close with singing."

East Saugus, Mass., follows on. We see that both these Leagues are noticed as most successful in their regular work. Every Saturday morning Rev. Henry Dorr, the pastor, meets the young children at the church. They come there for instruction and entertainment. Recently minerals and metals were given out to every one present. All were asked to find out in their count about the particular substance given them, write it down, and then report in a week. The experiment was a splendid success. The little folks liked it greatly. It was surprising what they knew about granite and iron and all such things. It is proposed to take up the tree and vegetable life next. In this way the children are taught and entertained and bound to the church. Sunday afternoon a Junior League prayer meeting is held, with fine attendance. Bro. Dorr and his faithful helpers are doing a grand work here.

Rev. C. E. Spaulding, of Eggleston Square, Boston, is doing much for the Junior work. His address at Salem before the Lynn District Convention last month showed his many and various methods. He believes in regalia, in army organization, in occasional suppers. All these he uses to interest and hold the children, and he does it. He emphasizes before them purity in everything. This is the chief thought.

Some of our Juniors make patchwork and picture scrap-books for the hospitals. This is easily done. It is perfectly practicable.

Another League has separate meetings for the boys and girls three weeks of the month and joint meetings the fourth week. This is successful. The leader, who in this instance is the pastor, gives a "Boy Lecture" and a "Girl Lecture" every week on various themes. Here are a few of them: Eyes, Ears, Hands, Hearts, Giants, Temperance, Ships, Kindness, Conscience. Subjects are numerous. The old Bible stories are a never-failing source of interest. The large pictures of the Sunday-school Lessons can be used to entertain and instruct. Of course, much use is made of singing. Divided into companies, the children march about the chapel singing "Onward, Christian Soldiers!" and such stirring hymns. They are encouraged to pray aloud, and some do it frequently. They learn the books of the Bible in order, the boys and girls of Scripture, the Lord's Prayer, the Gloria, and many other things "that they ought to know and believe to their soul's health."

Some week-day afternoon at the close of school is usually thought to be the best time for holding Junior League meetings.

Echoes from the Portland Convention.

Fully three hundred people attended the sunrise prayer meeting at 6 o'clock the Thursday morning of the Convention. It was a delightful and spiritual service.

Show your Colors.—At one of the hotels in Portland during the Convention several of our Epworth Leaguers were dining together. They wore their colors and little crosses. A young gentleman seated at the same table after awhile said to one of our enthusiastic delegates: "Please tell me, what do these colors and crosses mean?" The answer was readily given, of course, that it was the Epworth League. Then he said that his wife was an active member of the Christian Endeavor Society, and that he was an associate. It was about time to go to the great City Hall for the last evening's session, and our League invited his friend to go with him. The invitation was gladly accepted, and together they heard the speeches and took part in the singing. The young business man was delighted. Dr. Hamilton's address seemed especially to please him. On the way home the conversation was about religion. Nothing else could be thought of after such a service. With sanctified talk our friend talked with the young man about his own soul, and urged him to join his wife in her religious experiences and sympathies. He was much moved. The Spirit was striving with him. In his hotel room the two knelt down past midnight and prayed. It was a touching event. Who can tell what good may come from simply showing their colors?

A large Junior League meeting was held during the Convention on Thursday afternoon in the vestries of the Second Parish Church. Mrs. Fisk, of Boston, Mrs. M. S. Hughes, of Portland, and Mrs. Luther Freeman, of Wollaston, talked to the children. Several hundred were present.

Norwich District Convention.

The third annual convention of the Norwich District Epworth League was held at the M. E. Church, Manchester, Conn., Sept. 28, 29. The convention was called to order at 2 P. M., by Rev. J. M. Taber, of South Manchester, president of the District League. After brief devotional exercises, Rev. J. McVay, pastor of the church, welcomed the delegates to Manchester in a most appropriate address. Rev. W. I. Ward, of Norwich, responded in a happy and earnest manner. After music, Rev. W. P. Buck, of Mystic, read a helpful paper on "The Local League." He was followed by Miss Della Bates, of Rockville, who presented, both in its matter and its manner, a timely and excellent essay on "Amusements."

The most bountiful collation which had been served at noon was repeated from 5 to 7 o'clock. At 7.30 the evening session opened with fully 500 people present, most of whom were young. After music and devotional exercises, Prof. M. D. Buell, Dean of the School of Theology of Boston University, was introduced, and delivered one of his characteristic addresses, basing his inspiring words on Rom. 12: 1, 2.

On Tuesday morning at 8.30 the delegates re-assembled for a League prayer meeting. It would have done any one good to hear such testimonies as were there borne to the power of Christ. Business was then taken up. The various committees, appointed the day before, presented their reports. A very commendable paper was read by Miss Lillian M. Davidson, of South Manchester, on "The Merry and Help Spoke in the Epworth Wheel." Rev. D. G. Downey, of Mamaronock, N. Y., delivered an excellent and stirring address on "The Significance of the Epworth Movement." He was followed by Rev. G. A. Grant, of Norwich, in a happy, wide-awake speech on the theme, "The New World and the New Methodism."

The pastor and people of Manchester spared no pains in their royal entertainment of the members of the Convention, and every delegate had a splendid time. The officers for the following year are as follows: President, Rev. W. I. Ward, of Norwich; vice president, R. C. Barker, New London; A. Lydal, Manchester; Miss G. A. Washburn, Stafford Springs; corresponding secretary, Rev. W. P. Buck, Mystic; recording secretary, Mrs. M. C. Newell, Putnam; directors, Rev. H. Tirrell, president elder, Norwich, E. S. G. Hoenthal, South Manchester, C. Leslie Hopkins, Norwich.

W. P. Buck, Cor. Sec'y.

Macbeth's "pearl top" and "pearl glass" lamp-chimneys are made of tough glass that costs four times as much as common glass; and the work on them costs a good deal more than the work on common chimneys, just as the work on a dress is proportioned to cost of stuff.

The dealer is right in saying he can't afford to sell them at the prices of common glass chimneys.

And what will become of his chimney trade if his chimneys never break? He is apt to be wrong there. He can afford to charge a fair price and give new chimneys for all that break in use.

Have a talk with him.

PUSHING. GEO. A. MACBETH & CO.

OF COURSE NOT.

You would not go to law without the advice of a lawyer, or take drugs without the prescription of a physician. You do not buy a piano without experienced advice, and why should you enter the domain of art and trust to your own judgment

The Sunday School.

FOURTH QUARTER, LESSON VI.

Sunday, November 8.

John 16: 1-15.

REV. W. O. HOLWAY, U. S. N.

THE WORK OF THE HOLY SPIRIT.

I. Preliminary.

1. GOLDEN TEXT: "He will guide you into all truth" (John 16: 13).

2. DATE: Thursday, April 6, A. D. 30, immediately after the last lesson.

3. PLACE: The "upper room" in Jerusalem.

4. HOME READINGS: Monday—John 16: 1-15; Tuesday—John 16: 1-15; Wednesday—John 16: 1-15; Thursday—John 16: 1-15; Friday—John 16: 1-15; Saturday—John 16: 1-15.

5. INTRODUCTORY.

Our Lord continues His parting counsel.

He warns the disciples of coming trials.

Excommunication, death even, must be faced, their persecutors in their ignorance believing that such extreme measures would show zeal for God.

But they must not be so overwhelmed at the thought of losing Him, and of their predicted exposure to the world's hatred, as to be no longer anxious as to whether He was going or what advantages they would derive from His separation. The real truth was that it was better for them and for all that He should return to the Father; otherwise the Comforter—the Holy Spirit—would not come to them; but if He departed He would send Him.

His coming would mark a new era. His range of operation would not be confined to the few, but would embrace the world. Human hearts everywhere would feel the "pricks" which would convince them "of sin, of righteousness, and of judgment;" of their own sin, especially in their unbelieving attitude towards the Saviour; of the perfect righteousness of the ascended Christ (no longer obscured by the fleshly veil), which might be theirs if they would accept it; and of God's own judgment as evidenced by the working of the "prince of this world," and the certainty of his being finally cast out. Thus would their mission to preach Christ be immeasurably prepared for and aided.

Nor would the disciples personally fail to be benefited by the Spirit's advent. There were many truths which their Lord had to withhold from them because they could not bear them now. Their unbelief, their prejudices, their carnal littleness, had sadly limited and obscured what He had Himself tried to teach them. But when the Spirit of truth came, He would be their Guide into the whole domain of truth—not independent truth, truth of His own, but truth which He should "hear" from Christ; truth of the same import as that which they had been taught; truth, too, that should concern the future, His mission would be to glorify Christ, and therefore He would take of the things of Christ, and show these to them. And if, in speaking thus, Jesus gave the impression of speaking absolutely, there was reason for it: "For all things whatsoever the Father hath are Mine."

III. Expository.

1. These things have I spoken—See 15: 27. The "things" referred to are the world's hatred and the co-operation of the Spirit. That ye should not be offended—R. V., "that ye should not be stumbled;" not that ye should not be stumbled, and be plunged into apostasy.

2. Shall put you out of the synagogues—"excommunicate you from the Old Testament Church, as if no longer Jews; though in reality they are the excommunicate and you are the church. So, even in the history of Christendom a church in form, yet apostate in spirit, may expel from its communion those who are in spirit and in truth the purer and the truer church. Popery can expel the Reformers; Anglicanism can expel those from their churches a Wesley and a Whitefield. But happily often, even from the holy communion of the excommunicate, there returns a blessed influence to purify and regenerate more or less the dead old organism that expelled them" (Whedon). Killeth ye... doeth God service (R. V.). "doeth service to God"—The word is used that for offering a sacrifice to God. It is a maxim of the rabbis that "he who sheds the blood of an infidel is as one offering a sacrifice." This "hour" would come to the Master. It would also come to many of His followers.

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There can be no doubt of the essential or personal existence and previous operation of the Spirit; who is co-eternal with the Father and the Son, who manifested Himself in creation, and through the whole Old Testament economy, as the organizing, preserving, enlightening, regenerating and sanctifying principle; who inspired Moses and the prophets; who overshadowed Mary at the conception of Christ; who descended upon Him without measure at the baptism in Jordan; but the presence and working of the Spirit as the Spirit of Christ with the fullness of the accomplished redemption, began at our Lord's ascension. At Pentecost began the dispensation of the Spirit (schaff).

8. When He is come—"he," not "it;" a being, not an influence. Reprove the world of sin (R. V., "convict the world in respect of sin")... righteousness... judgment—words compact with meaning. Notice the field of operation—not the Jewish nation, nor the heathen, but the whole race to the end of time. Notice, too, the method of operation—convicting, pricking to the heart, producing a sense of self-condemnation, profoundly disturbing the human conscience; thus preparing it to seek the Saviour. Notice, too, the scope of His operation—"all righteousness, judgment." The disciples were to go forth to preach Christ, but there would be a silent preacher, preceding, accompanying, giving effect to all the work.

9. Of sin, because they believe not on Me—"of sin," but "of sin;" the deep, foul taint of sin pervading the whole nature; the selfish independence of sin, showing itself in the sin of sin, the sin of unbelief, the sin of rejecting the world's Saviour. "Unbelief is the mother of all sinful actions" (Oshansen). Offrighteousness, because I go to my (R. V., "the") Father.—There was no perfect ideal of righteousness in the world until Christ came. While He remained on earth this ideal was confined to a narrow district, and limited in its effect by the humbleness of His person and surroundings. It was necessary, therefore, that He should ascend to the Father, be removed from mortal gaze and conditions, in order that Righteousness might dawn upon the world full-orbed, with no obscuring medium; might be revealed, through the Spirit, in God's providence, in the justification of believers and in the sanctification of human consciences. It is one branch of the Spirit's work to convince the world of the nature and need of this perfect righteousness, and to bring it into men's hearts.

10. Of judgment.—The world has false standards of judgment, as it has also of sin and righteousness. Because the prince of this world is judged (R. V., "hath been judged").—Says Lange: "Thus the Holy Ghost subverts the old view of the world, which made misfortune and the cross a sign of reprobation, but held the momentary successful issue of satanic plots to be a sign of 'the favor of heaven.' The signal defeat given to Satan by Christ upon the cross is a symbol of his utter discomfiture and overthrow at the co-operation of the Spirit. That ye should not be offended—R. V., "that ye should not be stumbled;" not that ye should not be stumbled, and be plunged into apostasy.

2. Shall put you out of the synagogues—"excommunicate you from the Old Testament Church, as if no longer Jews; though in reality they are the excommunicate and you are the church. So, even in the history of Christendom a church in form, yet apostate in spirit, may expel from its communion those who are in spirit and in truth the purer and the truer church. Popery can expel the Reformers; Anglicanism can expel those from their churches a Wesley and a Whitefield. But happily often, even from the holy communion of the excommunicate, there returns a blessed influence to purify and regenerate more or less the dead old organism that expelled them" (Whedon). Killeth ye... doeth God service (R. V.). "doeth service to God"—The word is used that for offering a sacrifice to God. It is a maxim of the rabbis that "he who sheds the blood of an infidel is as one offering a sacrifice." This "hour" would come to the Master. It would also come to many of His followers.

3. Have not known the Father nor Me—"they" implies that they had not recognized Him, but they had failed to see that God is Love, and that Jesus came, not to shut out, but to bring in; not to destroy, but to save" (Cambridge Bible).

4. Remember that I told you of them—R. V., "remember them, how that I told you." The "I" is emphatic—"I myself told you." Says Maurice: "Might not poor Galileans, conscious of folly and sin, feel to themselves, 'We must be wrong; the word of the land must be wiser than we are; might we to turn the world upside down for an opinion of ours?' These things I said not unto you at the (R. V., "from the") beginning"—He had spoken of persecutions, but not of the Spirit's presence and sustaining help.

5. Now I go my way to Him (R. V., "I go unto Him").—Note that Jesus does not allude to the agony and the cross. The way to the Father led through these, and He saw clearly all the unspeakable horror of the next thirty hours; but He speaks of it all as simply going to Him that sent Him. None of you asketh, Whither, etc.—Thomas had asked, and Peter had asked; but neither had asked from the right motive or in the right spirit. And just now their minds were taken up with personal grief, and so comforted at the utter overthrow of all their mistaken ideas, that they did not renew the question.

6. Because I have said (R. V., "spoken") these things—about the "world's enmity." He had concealed it from them, and had Himself thus far borne it; now He must leave them, and they would become its victims. Sorrow hath filled your hearts—excluding all thoughts of higher truths and experiences and advancing yet to come, from My going away. How little these disciples thought that when they should next part from their Master at His Ascension, they would return with joy to Jerusalem (Luke 24: 52).

7. Nevertheless—

notwithstanding your grief, which so completely possesses you. Expedient for you that I go—not merely must I go, but it is best for you that I go. They could not realize this now, however. If I go not... Comforter will not come.

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A SPECIAL OFFER

TO NEW SUBSCRIBERS.

The paper will be sent to January 1, 1893, for

ONE SUBSCRIPTION.

It ought to be read in every Methodist family in New England.

Specimen Copies Free.

All letters relating to the subscription department of the paper, or on other business, should be addressed to

A. S. WEED, Publisher,
36 Bromfield St., Boston.

ANNOUNCEMENT--1892.

The immediate present and past of Zion's Herald are the best indications of what it is to be in the future.

SPECIAL ISSUES.

This paper instituted the custom of devoting single numbers to subjects of importance. It is intended, as often as once a month, to do this during the coming year.

Conference Numbers.—One number for each of the six Conferences will be published at an early date, commencing with East Maine. Matters of particular interest in each Conference, with personal mention of ministers, a full official directory of each church, with attractive illustrations, will be provided for our readers. The purpose is to afford each Conference a better acquaintance with the work and workers throughout the New England field.

There will be another Gilbert Haven issue brought out in January. The "Penny-annuities' Annual Love-Fest," to include the *Wives* of deceased ministers, will occupy one week. We shall also provide a Sunday School Number, A Church Music Number, A Woman's Number, all the contributions in the latter to be written by women.

A Layman's Number, in which the few will frankly utter their opinions, and A Memorial Number, in which will appear a fac-simile of the first page of the first Zion's Herald, will be of marked interest.

Symposiums.—These include another phase of special issues, which our readers have very gratefully welcomed. We shall group the ablest opinions on the following subjects:

How Best to Promote Revivals.—The Attitude Which Prevalent Shall Be Toward Romanism.—The Relation of the Pulpit to Socialism.—What Shall the Church Do With the Drink Traffic?—What Has the Pulpit to Say Upon Current Reform? Including other vital topics.

Department Contributors.—Zion's Herald has inaugurated a practice, which will be expanded in the future, of assigning departments of the paper to able specialists. DR. DANIEL STEELE'S COLUMN, PROF. C. T. WINCHESTER upon CURRENT LITERATURE, PROF. WM. NORTH RICE'S SCIENTIFIC NOTES, and REV. W. D. P. BLISS, editor of the *Dawn*, upon SOCIALISTIC PROBLEMS, are illustrations of a larger and definite plan in the future. Our readers will thus be promptly provided with the best upon these important lines.

Our Educational Series.—There will soon be commenced in our columns a remarkable series of articles upon the EDUCATIONAL PROBLEMS which now agitate all classes of the people. The contributors will be selected from the leading educators of the country, who are at the head of colleges and universities of all denominations.

Other Editors.—A thoughtful reader, who expresses great gratification with the series of "Our Editors" just closed, suggests another of six, taking one representative editor from prominent religious journals connected with other denominations. We shall be pleased to comply with this excellent and reasonable request.

Our Correspondents.—Our corps of correspondents in the Old World, not less than in the New, are particularly well located, and are alert in furnishing our readers with necessary intelligence relative to current thought and Christian and reformatory movements.

Epworth League.—It will not be forgotten that Zion's Herald was the first of the Methodist weeklies to devote one issue monthly to this department of work in our churches. We shall endeavor even more generously in the future to magnify this *Providential Movement*. It will be our aim to present to our readers all matters of interest in connection with the Epworth League of New England, and also to note important tendencies among young people's societies in the various denominations.

Revs. W. I. Haven, F. N. Upham and M. S. Kaufman render the League excellent service as our helpers in this department.

General Conference.—The next General Conference, which will convene in Omaha the coming May, will be the most important and exciting of any since the great slavery contest. No member of our church should be without a Methodist paper. Zion's Herald, with its characteristic frankness, will discuss the grave questions that will be debated and settled, we trust, at the next session. Full abstracts of reports of proceedings will be furnished, with Full Texts of the delegates, as at the last session.

A Family Paper.—Withal Zion's Herald will continue to be the best family paper for New England Methodists, with a single desire to serve every member of our families and every important interest of the church in New England. CHAPMAN W. O. HOLWAY'S unrivaled Sunday School Notes, with the Outlook on the first page, so highly appreciated, are permanent features of the paper. The 6th page, which is characterized as the Family Page, and so long under the able supervision of Miss ADELAIDE S. SEABERNS, will continue to be enlivened by AUNT SERENA'S talks with her feminine readers. The *Youth and the Children* will receive generous attention in our columns.

Thus, with the advantage of added experience, we shall continue to plan still larger things for our readers. To make Zion's Herald absolutely indispensable to intelligent Methodists, is our highest purpose. Neither time, strength nor reasonable expense will be spared to achieve such a desire. Will not our ministers, for the best good of their churches, present Zion's Herald with its plans to their people, and secure at once a large list of new subscribers?

This office will be happy to furnish specimen copies in single lot to any minister who will request it, or mail to a list of names furnished for trial for one month. Let the purpose be general and successful to

Put Zion's Herald into every Methodist home!

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